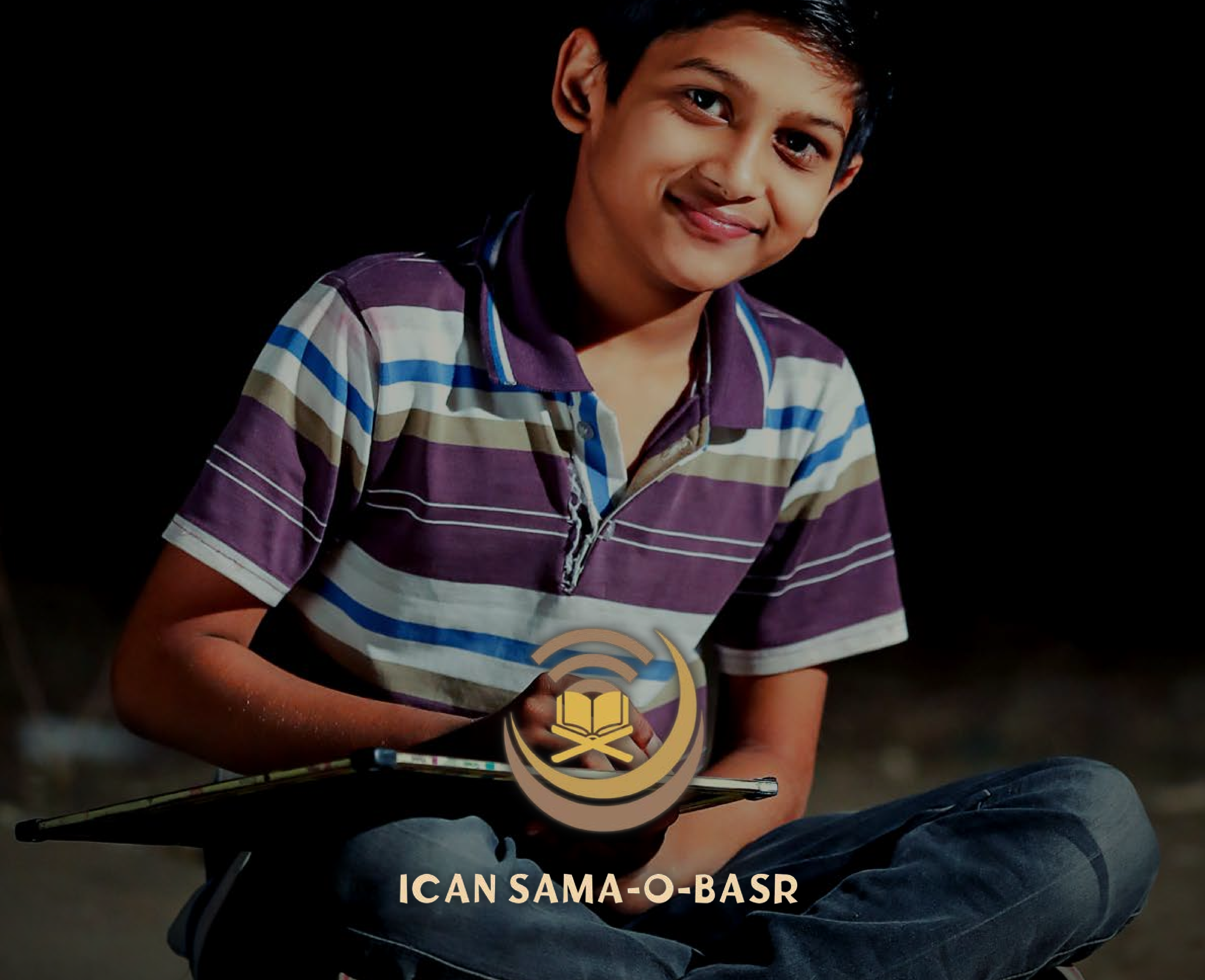
كُنَّ لِلْيَتِيمِ كَالأَبِ الرَّحِيمِ

BE A MERCIFUL FATHER FOR THE ORPHANS

40 AHADITH REGARDING TAKING CARE OF THE ORPHANS



ICAN SAMA-O-BASR

Compiled by: Muhammad Nabeel Musharraf | Proof-reading: Abdul Azeem Haqqani

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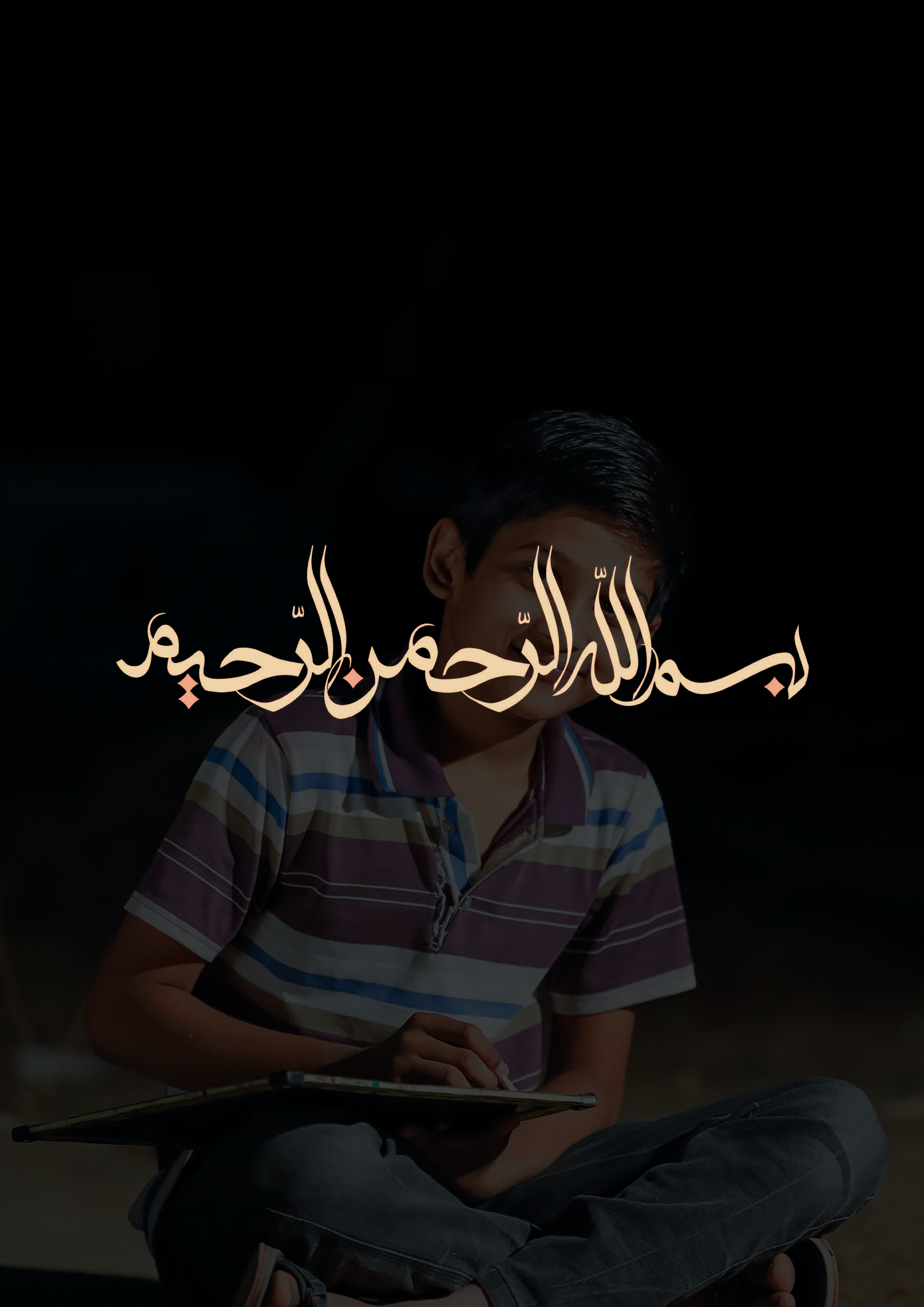
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لِوَجْهِ اللَّهِ

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK FROM YOU NEITHER REWARD NOR THANKS

(A PART OF THE AYAH 9 OF SURAH AD-DAHR)


بسم الله الرحمن الرحيم

ABOUT THIS BOOK

TITLE: It is clarified that the title of this book is not a saying of the Prophet ﷺ. However, it is taken from a statement by Dawood Ibn Ali Ibn Abdullah Ibn Abbas Ibn Abdul Mauttalib (i.e. the grandson of: the nephew of the beloved Prophet ﷺ and the famous companion Abdullah Ibn Abbas R.A.). It is reported in Al-Adab Al-Mufrad 138 which is classified as Saheeh by Shaykh Albani.

Contents: This book includes all the ahadith from كتاب الْكَرَمِ وَ يَتِيمٌ of Al-Adab Al-Mufrad of Imam Bukhari along with several other narrations and ayat from the Quran.

Estimated reading time: 45 minutes



Use of weak narrations: It is brought to the notice of the readers that this collection also includes some weak narrations. There are different views of scholars regarding the use of weak narrations in the matters relating to virtues or admonition. Imam Ahmed said that there can be leniency for weak narrations when it comes to heart-softeners and other such matters (Al-Khatib; Al-Kifaya). Similar opinions have also been reported by many other classical scholars. However, the following three conditions are very important for our readers to understand regarding the use of weak narrations:

- The tradition should not to be severely weak. Mawdoo (fabricated) narrations have to be absolutely rejected.
- The tradition should be related to an action that already has a sound basis in the religion supported by authentic evidence.
- The reader should keep in mind that the weak narrations are not authentically proven from the Prophet ﷺ and cannot be attributed to him with confidence. Chain of narrators has to be presented to convey the transmission of such narrations.

Section 1



Importance of proper understanding of the religion

اللهم صل على محمد وآل محمد

Hadith 1

Importance of the Fiqh of Religion

Correct understanding of the religion is a great blessing. This is what makes one the most noble and worthy of respect.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ الْمُعْتَمِرَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم مَنْ أَكْرَمُ النَّاسِ قَالَ " أَكْرَمُهُمْ أَتْقَاهُمْ ". قَالُوا يَا نَبِيَّ اللَّهِ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي ". قَالُوا نَعَمْ. قَالَ " فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا ".

SAHIH AL-BUKHARI 3374

(THE SAME MESSAGE CAN ALSO BE SEEN IN AL-ADAB AL-MUFRAD 129)

اللّهمّ صلّ على محمّدٍ وآل محمّد

Hadith 1

Narrated Abu Huraira: Some people asked the Prophet ﷺ "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most God-fearing." They said, "O Allah's Prophet ﷺ! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He ﷺ said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He ﷺ said, "Those who were best in the pre-Islamic period, are the best in Islam, if they acquire the fiqh (i.e. a deep religious knowledge).

O Allah, make this book a source for us to acquire the blessed fiqh of your beautiful Deen.

SAHIH AL-BUKHARI 3374

(THE SAME MESSAGE CAN ALSO BE SEEN IN AL-ADAB AL-MUFRAD 129)

اللهم صل على محمد وآل محمد

Section 2



Importance of taking care of the orphans and women

اللهم صل على محمد وآل محمد



أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ. فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيم

‘Have you seen the one who denies the Recompense [the religion]? For that is the one who drives away the orphan’.

SURAH MAUN 1-2

اللهم صل على محمد وآل محمد

Hadith 2

Inviolable rights of women and orphans

عَنْ سَعِيدِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ "

It was narrated from Abu Hurairah R.A. that the Messenger of Allah (ﷺ) said: "O Allah! [bear witness that] I have issued a warning concerning [failure to fulfill] the rights of the two weak ones: Orphans and women.'"

SUNAN IBN MAJAH 3678 - HASAN

اللهم صل على محمد وآل محمد

Hadith 3

3 essential aspects of Akhlaq

عَنِ السَّائِبِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَائِبُ انْظُرْ أَخْلَاقَكَ الَّتِي كُنْتَ تَصْنَعُهَا فِي الْجَاهِلِيَّةِ فَاجْعَلْهَا فِي الْإِسْلَامِ أَقْرِ الضَّيْفَ وَأَكْرِمْ الْيَتِيمَ وَأَدْسِنْ إِلَى جَارِكَ

Al-Sa'ib ibn Abdullah R.A. reported: The Messenger of Allah ﷺ said to him, "O Sa'ib, look at the good character you upheld (even) in the time of ignorance (i.e. before you accepted Islam). Continue that in Islam [too]: honour the guest, honor the orphan, and be good to your neighbor."

MUSNAD AHMAD 15074 - RELIABLE NARRATORS

اللهم صل على محمد وآل محمد

Hadith 4

The gist of our religion

عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بن مسعود رضي الله عنه قَالَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَقْرَأْ هَذِهِ الْآيَاتِ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

SUNAN AL-TIRMIDHI 3070 - HASAN

اللهم صل على محمد وآل محمد

Hadith 4

‘Alqamah reported: Abdullah ibn Mas’ud R.A. , may Allah be pleased with him, said, “Whoever would like to look at the testament upon which is the seal of Muhammad, peace and blessings be upon him, let him recite these verses: Say: Come, I will recite what your Lord has forbidden, that you not associate any partners with him, that you be good to your parents, that you not kill your children fearing poverty. We will provide for you and them, and that you not come near to debauchery outwardly or inwardly, that you not kill a soul Allah has made sacred except for a just cause; this he has instructed you that you will reason. That you not come near to the property of an orphan unless to improve it until he reaches maturity, that you give full measure and weight in fairness. We do not hold a soul responsible except for what is within its capacity, that you be just when you testify, even against a relative, that you fulfill the covenant of Allah; this he has instructed you that you may be reminded. This is my straight path; follow it and do not follow other ways, lest you be diverted from his way; this he has instructed you that you may be righteous.” (6:151-153)

SUNAN AL-TIRMIDHI 3070 - HASAN

اللهم صل على محمد وآل محمد

Hadith 5

The speech of Jafar At-Tayyar

عَنْ أُمِّ سَلَمَةَ قال جَعْفَرُ بْنُ أَبِي طَالِبٍ رضي الله عنه عند النجاشي أَيُّهَا الْمَلِكُ كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ نَعْبُدُ الْأَصْنَامَ وَنَأْكُلُ الْمَيْتَةَ وَنَأْتِي الْفَوَاحِشَ وَنَقْطَعُ الْأَرْحَامَ وَنُسِيئُ الْجِوَارَ يَأْكُلُ الْقَوِيُّ مِنَّا الضَّعِيفَ فَكُنَّا عَلَى ذَلِكَ حَتَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا نَعْرِفُ نَسَبَهُ وَصِدْقَهُ وَأَمَانَتَهُ وَعَفَافَهُ فَدَعَانَا إِلَى اللَّهِ تَعَالَى لِنُوَحِّدَهُ وَنَعْبُدَهُ وَنَخْلَعَ مَا كُنَّا نَعْبُدُ نَحْنُ وَآبَاؤُنَا مِنْ دُونِهِ مِنْ الْحِجَارَةِ وَالْأَوْثَانِ وَأَمَرَ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَصِلَةِ الرَّحِمِ وَحُسْنِ الْجِوَارِ وَالْكَفِّ عَنْ الْمَحَارِمِ وَالدِّمَاءِ وَنَهَانَا عَنْ الْفَوَاحِشِ وَقَوْلِ الزُّورِ وَأَكْلِ مَالِ الْيَتِيمِ وَقَذْفِ الْمُحْصَنَةِ وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ قَالَ فَعَدَّدَ عَلَيْهِ أُمُورَ الْإِسْلَامِ فَصَدَّقْنَاهُ وَآمَنَّا بِهِ وَاتَّبَعْنَاهُ عَلَى مَا جَاءَ بِهِ فَعَبَدْنَا اللَّهَ وَحْدَهُ فَلَمْ نُشْرِكْ بِهِ شَيْئًا وَحَرَّمْنَا مَا حَرَّمَ عَلَيْنَا وَأَحْلَلْنَا مَا أَحَلَّ لَنَا فَعَدَا عَلَيْنَا قَوْمُنَا فَعَذَّبُونَا فَفَتَنُونَا عَنْ دِينِنَا لِيَرُدُّونَا إِلَى عِبَادَةِ الْأَوْثَانِ مِنْ عِبَادَةِ اللَّهِ وَأَنْ نَسْتَحِلَّ مَا كُنَّا نَسْتَحِلُّ مِنْ الْخَبَائِثِ وَلَمَّا قَهَرُونَا وَظَلَمُونَا وَشَقُّوا عَلَيْنَا وَحَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا خَرَجْنَا إِلَى بَلَدِكَ وَاخْتَرْنَاكَ عَلَى مَنْ سِوَاكَ وَرَغِبْنَا فِي جِوَارِكَ وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ أَيُّهَا الْمَلِكُ. فَقَالَ لَهُ النَّجَاشِيُّ هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنْ اللَّهِ مِنْ شَيْءٍ قَالَتْ فَقَالَ لَهُ جَعْفَرٌ نَعَمْ فَقَالَ لَهُ النَّجَاشِيُّ فَاقْرَأْهُ عَلَيَّ فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ كهيعص قَالَتْ فَبَكَى وَاللَّهِ النَّجَاشِيُّ حَتَّى أَخْضَلَ لِحْيَتَهُ وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوا مَصَاحِفَهُمْ حِينَ سَمِعُوا مَا تَلَا عَلَيْهِمْ ثُمَّ قَالَ النَّجَاشِيُّ إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ انْطَلِقَا فَوَاللَّهِ لَا أُسْلِمُهُمْ إِلَيْكُمْ أَبَدًا

MUSNAD AHMAD 21992 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 5

Umm Salamah reported: When Ja'far ibn Abu Talib, may Allah be pleased with him, was in Abyssinia, he addressed the Negus saying, "O king! We were plunged in the depth of ignorance and barbarism. We adored idols, we lived in immorality, we ate dead bodies, and we spoke abominations. We disregarded every feeling of humanity and the duties of hospitality and neighborliness were neglected. We knew no law but that of the strong, but Allah raised among us a man of whose birth, truthfulness, honesty, and purity we were aware, and he called to the oneness of Allah and taught us not to associate anything with Allah. He forbade us from the worship of idols and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of the neighbors and family members. He forbade us from speaking evil of women or consuming the wealth of orphans. He ordered us to avoid vices, to refrain from evil, to offer prayers, to give charity, and to observe fasting. We have faith in him and we have accepted his teachings and his command to worship Allah and not to associate anything with Him. We

اللهم صل على محمد وآل محمد

Hadith 5

have allowed what he has allowed and prohibited what he has prohibited. For this reason, our people have risen against us. They have persecuted us in order to make us abandon the worship of Allah and return to the worship of idols and other abominations. They have tortured and harmed us until we found no safety among them, so we have come to your country and we hope you will protect us from oppression." The Negus said to them, "Do you have anything with you from Allah?" Ja'far said yes. The Negus said, "Then recite it to us." Ja'far recited from memory the verses of Surat Maryam. The Negus, along with the bishops in his realm, were moved to tears due to what was recited to them until their beards became wet. The Negus said, "Verily, this what has come from Moses have emerged from the same lamp. You are released. By Allah, I will never surrender them to the Quraysh."

MUSNAD AHMAD 21992 - SAHEEH

اللهم صل على محمد وآل محمد

Section 3

Virtues of taking care of the Orphans

اللّهمّ صلّ على محمّد وآل محمّد

Hadith 6

Virtue of feeding the orphans

عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ضَمَّ يَتِيمًا بَيْنَ أَبَوَيْنِ مُسْلِمَيْنِ إِلَى طَعَامِهِ وَشَرَابِهِ حَتَّى يَسْتَغْنِيَ عَنْهُ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ وَمَنْ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فِكَاكَهُ مِنَ النَّارِ يُجْزَى بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ

Malik ibn Al-Harith R.A. reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever embraces an orphan of two Muslim parents (i.e. a Muslim orphan) by feeding him and giving him drink until he is independent of him, Paradise will certainly be necessary for him. Whoever emancipates a Muslim man, he will be his freedom from the Hellfire; he will be rewarded for every limb of his in equal measure.”

MUSNAD AHMAD 19855 - SAHEEH LI GHAYRIHI

اللهم صلّ على محمد وآل محمد

Hadith 7

A confirmed place in Jannah for the guardian of orphans

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَفْوَانَ قَالَ: حَدَّثَتْنِي أُنَيْسَةُ، عَنْ أُمِّ سَعِيدٍ بِنْتِ مُرَّةَ الْفِهْرِيِّ، عَنْ أَبِيهَا، عَنِ النَّبِيِّ صلى الله عليه وسلم: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ، أَوْ كَهَذِهِ مِنْ هَذِهِ. شَكَّ سُفْيَانُ فِي الْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ.

Umm Sa'id bint Murra al-Fihri R.A. related from her father that the Prophet ﷺ said, "I and the guardian of an orphan will be in the Garden like these two." (His two fingers)

AL-ADAB AL-MUFRAD 133 - SAHEEH

اللّهمّ صلّ على محمّد وآل محمّد

Hadith 8

Reward of the widow with orphans

The same reward is applicable for the widdowed mother who looks after well for her orphan children according to the hadith below (daif):

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ نَهَّاسِ بْنِ قَهْمٍ، عَنْ شَدَّادٍ أَبِي عَمَّارٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ، امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا فَصَبَرَتْ عَلَى وَلَدِهَا، كَهَاتَيْنِ فِي الْجَنَّةِ.

'Awf ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "I and a woman who is widowed and is patient with her child will be like these two fingers in the Garden."

AL-ADAB AL-MUFRAD 141 - DAIF

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Hadith 9

Reward of the patient mother

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي إِلاَّ تَمْرَةً وَاحِدَةً، فَأَعْطَيْتُهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم فَحَدَّثْتُهُ، فَقَالَ: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

'A'isha said, "A woman who had two of her daughters with her came to me. She asked me for something, but I could not find anything except for a single date which I gave her. She divided it between her daughters and then got up and left. The Prophet, may Allah bless him and grant him peace, came in and I told him what had happened. He said, 'Whoever is tested with these girls [i.e. is struggling to look after them well but is trying] and looks after these girls in a manner that is good for them will have them as a veil from the Fire.'"

AL-ADAB AL-MUFRAD 132 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 10

Be like a merciful father to the orphans

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبْزَى قَالَ: قَالَ دَاوُدُ:

كُنَّ لِلْيَتِيمِ كَالأَبِ الرَّحِيمِ

وَاعْلَمْ أَنَّكَ كَمَا تَزْرَعُ كَذَلِكَ تَحْصُدُ، مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنَى، وَأَكْثَرُ مِنْ ذَلِكَ، أَوْ أَقْبَحُ مِنْ ذَلِكَ، الضَّلاَلَةُ بَعْدَ الْهُدَى، وَإِذَا وَعَدْتَ صَاحِبَكَ فَأَنْجِزْ لَهُ مَا وَعَدْتَهُ، فَإِنْ لاَ تَفْعَلْ يُورِثُ بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ، وَتَعَوَّذْ بِاللَّهِ مِنْ صَاحِبٍ إِنْ ذَكَرْتَ لَمْ يُعِنْكَ، وَإِنْ نَسِيتَ لَمْ يُذَكِّرْكَ.

AL-ADAB AL-MUFRAD 138 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 10

Be like a merciful father to the orphans

Dawud (Ibn Ali Ibn ABDULLAH IBN ABBASS Ibn Abdul Muattalib) said, "Be like a merciful father towards the orphan. Know that you will reap as you sow. How ugly poverty is after wealth! More than that, how ugly is misguidance after guidance! When you make a promise to your friend, fulfil your promise. If you do not, it will bring about enmity between you and him. Seek refuge in Allah from a companion who, when you mention something to him, does not help you and who does not remind you when you forget."

AL-ADAB AL-MUFRAD 138 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 11

Reward of a Mujahid for the caretaker of widows and the poor



حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، يَرْفَعُهُ
إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ: السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ
كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ

SAHIH AL-BUKHARI 6006 (THIS MESSAGE CAN ALSO BE SEEN IN AL-ADAB AL-MUFRAD 131)

اللهم صل على محمد وآل محمد

Hadith 11



Narrated Safwan bin Salim: The Prophet (ﷺ) said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all night."

SAHIH AL-BUKHARI 6006 (THIS MESSAGE CAN ALSO BE SEEN IN AL-ADAB AL-MUFRAD 131)

In another narration, the same virtue is mentioned about the one who raises three orphans (Sunan Ibn Majah 3680 - Daif)

اللهم صل على محمد وآل محمد

Hadith 12

The reason for our provisions

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْغُونِي ضُعَفَاءَكُمْ فَإِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضُعَفَائِكُمْ

Abu Darda reported: The Messenger of Allah ﷺ said, “Seek out the vulnerable among you. Verily, you are only given provision and support due to your support of the weak.”

JAMI TIRMIDHI 1702 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 13

The best house: Where an orphan is treated well

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي عَتَّابٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ـ صلى الله عليه وسلم ـ قَالَ " خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ " .

It was narrated from Abu Hurairah that the Messenger of Allah(ﷺ) said: "The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly."

SUNAN IBN MAJAH 3679 - DAIF (THIS MIESSAGE CAN ALSO BE SEEN IN AL-ADAB AL-MUFRAD 137)
SOME SCHOLARS HAVE CONSIDERED THE OVERALL NARRATIONS ON THIS TOPIC TO BE CLASSIFIED AS HASSAN.

اللهم صل على محمد وآل محمد

Hadith 14

The believer's lifestyle

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْمِنْبَرِ فَقَالَ " إِنَّمَا أَخْشَى عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكَاتِ الأَرْضِ ". ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيَا، فَبَدَأَ بِإِحْدَاهُمَا وَثَنَّى بِالأُخْرَى، فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ عَنْهُ النَّبِيُّ صلى الله عليه وسلم قُلْنَا يُوحَى إِلَيْهِ. وَسَكَتَ النَّاسُ كَأَنَّ عَلَى رُءُوسِهِمِ الطَّيْرَ، ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحَضَاءَ، فَقَالَ " أَيْنَ السَّائِلُ آنِفًا أَوَخَيْرٌ هُوَ ـ ثَلاَثًا ـ إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِالْخَيْرِ، وَإِنَّهُ كُلُّ مَا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ كُلَّمَا أَكَلَتْ، حَتَّى إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَنِعْمَ صَاحِبُ الْمُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ، فَجَعَلَهُ فِي سَبِيلِ اللَّهِ وَالْيَتَامَى وَالْمَسَاكِينِ، وَمَنْ لَمْ يَأْخُذْهُ بِحَقِّهِ فَهْوَ كَالآكِلِ الَّذِي لاَ يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ ".

SAHIH AL-BUKHARI 2842

اللهم صل على محمد وآل محمد

Hadith 14

Allah's Messenger (ﷺ) ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Messenger (ﷺ)! Can the good bring about evil?" The Prophet (ﷺ) remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet (ﷺ) wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. [Commentary: However, in the case of wealth, it does not always produces good; so wealth in itself is not an objective]. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony [or habitual greed associated with it which pushes a greedy person for more and more] except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied).

اللهم صل على محمد وآل محمد

Hadith 14

[Commentary: Such an animal is not driven by greed but the need alone]. [That animal] then stands in the sun and defecates and urinate [Commentary: It uses only what it needs to produce for the benefit of people in terms of meat, or milk, or power which the farmer utilizes in its fields. Whatever is beyond does not remains in it - it is put out in the form of a substance which is of benefit to other beings in terms of being a fertilizer or a substance for burning and so on]. It again starts grazing. This worldly property is a sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

SAHIH AL-BUKHARI 2842

اللهم صل على محمد وآل محمد

Hadith 15

Spending on foster-kids is a sadaqa

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ ابْنِ أَخِي، زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ أَيُجْزِئُ عَنِّي مِنَ الصَّدَقَةِ النَّفَقَةُ عَلَى زَوْجِي وَأَيْتَامٍ فِي حِجْرِي قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " لَهَا أَجْرَانِ أَجْرُ الصَّدَقَةِ وَأَجْرُ الْقَرَابَةِ " .

It was narrated that: Zainab, the wife of Abdullah said: “I asked the Messenger of Allah: 'Will it be accepted as charity on my part if I spend on my husband and the orphans in my care?' The Messenger of Allah said: 'She will have two rewards, the reward for charity and the reward for upholding ties of kinship.'”

SUNAN IBN MAJAH 1834 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 16



Patting the head of an orphan

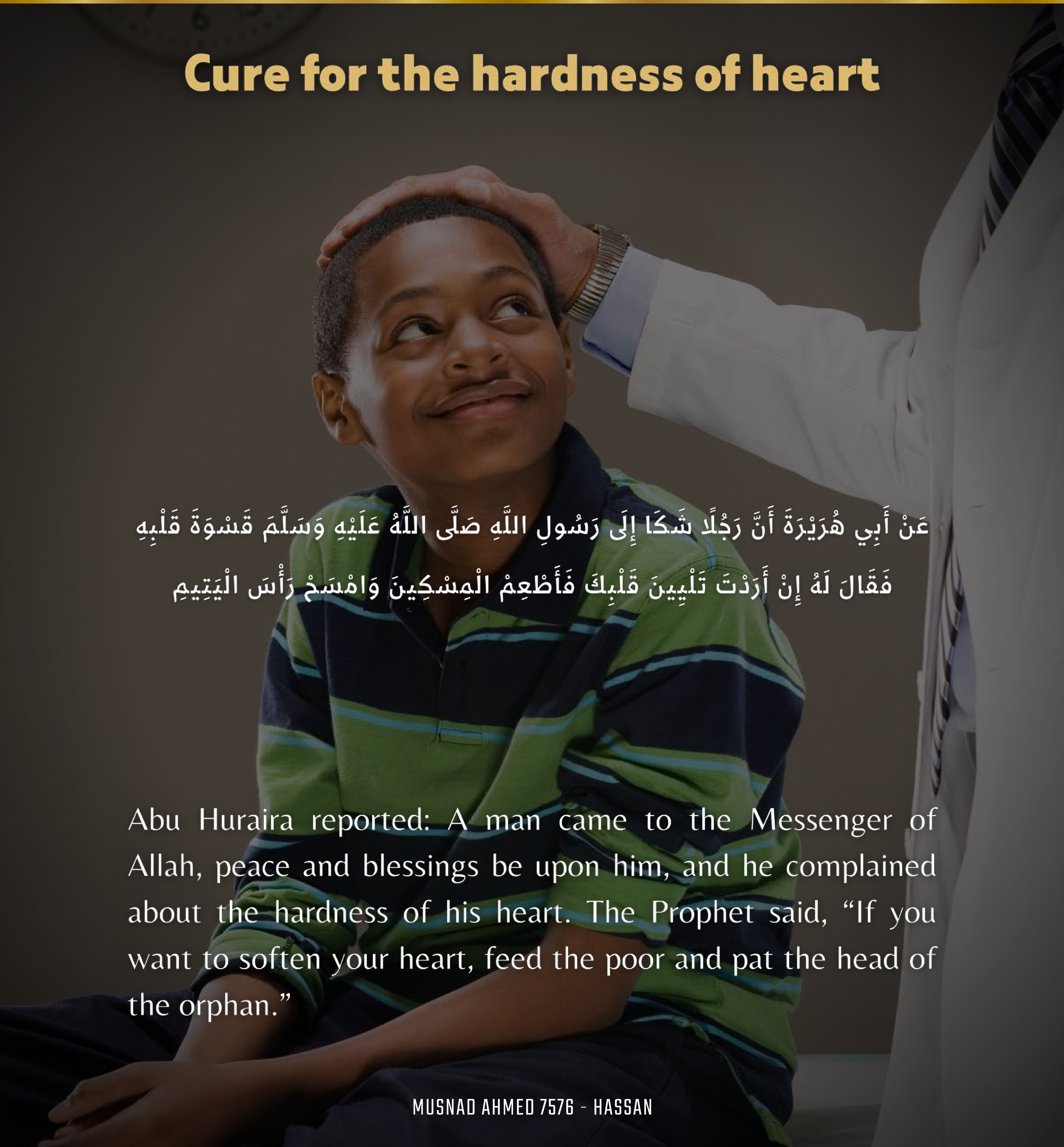
حَدَّثَنَا أَبُو إِسْحَاقَ الطَّالَقَانِيُّ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ، عَنْ يَحْيَى بْنِ أَيُّوبَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ ، عَنْ عَلِيِّ بْنِ يَزِيدَ ، عَنِ الْقَاسِمِ ، عَنْ أَبِي أُمَامَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا لِلَّهِ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ ،

Abi Umamah R.A. narrated from the Prophet ﷺ: Whoever wipes the head of an orphan for no other reason but for the sake of Allah swt, he will receive good deeds for every hair that his hand passed over.

MUSNAD AHMED 21669 - DAIF

اللهم صل على محمد وآل محمد

Hadith 17



Cure for the hardness of heart

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا شَكَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهِ
فَقَالَ لَهُ إِنْ أَرَدْتَ تَلْيِينَ قَلْبِكَ فَأَطْعِمْ الْمِسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ

Abu Huraira reported: A man came to the Messenger of Allah, peace and blessings be upon him, and he complained about the hardness of his heart. The Prophet said, “If you want to soften your heart, feed the poor and pat the head of the orphan.”

MUSNAD AHMED 7576 - HASSAN

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Hadith 18

Make him eat from your plate

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنِ الْيَتِيمَ مِنْكَ وَامْسَحْ بِرَأْسِهِ

وَأَطْعِمْهُ مِنْ طَعَامِكَ يَلِنْ قَلْبُكَ وَتَقْدِرْ عَلَى حَاجَتِكَ

Abu Darda reported: The Messenger of Allah, peace and blessings be upon him, said, “Bring the orphan close to you, pat his head, and feed him with the same food you eat. It will soften your heart and fulfill your need.”

MAKARIM AL-AKHLAQ LIL-KHARA'IT 661 - HASSAN

اللهم صل على محمد وآل محمد

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا. يُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا. إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

[The truly virtuous are] they [who] fulfil their vows, and stand in awe of a Day the woe of which is bound to spread far and wide; who feed the poor, the orphan and the captive for the love of Allah, saying: "We feed you for the sake of Allah Alone; we seek from you neither reward nor thanks, for we dread from our Rabb's torment of a very distressful Day."

SURAH AD-DAHR 7-10

اللهم صل على محمد وآل محمد

Section 4

The kindness of our Prophet and the companions ﷺ towards the orphans

اللهم صل على محمد وآل محمد

Hadith 19

Walking with them for their needs

[Despite being the leader of both the worlds, the blessed Prophet ﷺ was still able to find time to walk with the widows and orphans for tending to their needs.]

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ الذِّكْرَ وَيُقِلُّ اللَّغْوَ وَيُطِيلُ الصَّلاَةَ وَيُقَصِّرُ الْخُطْبَةَ وَلاَ يَأْنَفُ أَنْ يَمْشِيَ مَعَ الأَرْمَلَةِ وَالْمِسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ .



'Abdullah bin Abi Awfa R.A. said: "The Messenger of Allah (ﷺ) used to do a lot of dhikr, engage rarely in anything that was not beneficial, make the prayer long and keep the khutbah short, and he would not refrain from walking with a widow or poor person and tending to their needs."

SUNAN NASAI BOOK 14, HADITH 1425 - HASAN

اللهم صل على محمد وآل محمد

Hadith 20

A distinguishing feature of our master

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا أَبُو قُتَيْبَةَ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَتَمَثَّلُ بِشِعْرِ أَبِي طَالِبٍ وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ وَقَالَ عُمَرُ بْنُ حَمْزَةَ حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ، رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ، إِلَى وَجْهِ النَّبِيِّ صلى الله عليه وسلم يَسْتَسْقِي، فَمَا يَنْزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ. وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالَ الْيَتَامَى عِصْمَةً لِلأَرَامِلِ وَهْوَ قَوْلُ أَبِي طَالِبٍ.

SAHIH AL-BUKHARI 1008, 1009

اللهم صل على محمد وآل محمد

Hadith 20

My father said, "I heard Ibn `Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Prophet) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn `Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter:

The white one! Rain is sought by virtue of his countenance
He who takes care of the orphans and is the guardian of widows

And these were the words of Abu Talib."

SAHIH AL-BUKHARI 1008, 1009

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

The first address of Abu Bakr R.A.

عن ابن هشام تَكَلَّمَ أَبُو بَكْرٍ رضي الله عنه فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِالَّذِي هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنِّي قَدْ وُلِّيتُ عَلَيْكُمْ وَلَسْتُ بِخَيْرِكُمْ فَإِنْ أَحْسَنْتُ فَأَعِينُونِي وَإِنْ أَسَأْتُ فَقَوِّمُونِي الصَّدْقُ أَمَانَةٌ وَالْكَذِبُ خِيَانَةٌ وَالضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتَّى أُرِيحَ عَلَيْهِ حَقَّهُ إنْ شَاءَ اللَّهُ وَالْقَوِيُّ فِيكُمْ ضَعِيفٌ عِنْدِي حَتَّى آخُذَ الْحَقَّ مِنْهُ إنْ شَاءَ اللَّهُ لَا يَدَعُ قَوْمٌ الْجِهَادَ فِي سَبِيلِ اللَّهِ إلَّا ضَرَبَهُمْ اللَّهُ بِالذُّلِّ وَلَا تَشِيعُ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ إلَّا عَمَّهُمْ اللَّهُ بِالْبَلَاءِ أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ فَإِذَا عَصَيْتُ اللَّهَ وَرَسُولَهُ فَلَا طَاعَةَ لِي عَلَيْكُمْ قُومُوا إلَى صَلَاتِكُمْ يَرْحَمُكُمْ اللَّهُ

AL-SĪRAH AL-NABAWĪYAH IBN HISHAM 2/661

اللهم صل على محمد وآل محمد

Hadith 21

Ibn Hisham reported: Abu Bakr, may Allah be pleased with him, began to speak at his inauguration, praising Allah as He deserves and saying, “O people, I have been put in authority over you and I am not the best of you. If I do the right thing, then help me. If I do wrong, then correct me. Truthfulness is a sacred trust and lying is a betrayal. The weak among you is strong in my sight. I will surely try to remove their pain and suffering. And the strong among you is weak to me. I will, if Allah wills, fulfill the rights in full. When obscene things spread among any nation, calamities continue to descend upon them. As long as I obey Allah and His messenger, you should obey me. If I do not obey Allah and His messenger, then obedience to me is not an obligation upon you. Now, stand for the prayer, may Allah have mercy upon you.”

AL-SĪRAH AL-NABAWĪYAH IBN HISHAM 2/661

اللهم صل على محمد وآل محمد

Hadith 22

Have an orphan at the table

حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا الْعَلاَءُ بْنُ خَالِدِ بْنِ وَرْدَانَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ، أَنَّ عَبْدَ اللهِ كَانَ لاَ يَأْكُلُ طَعَامًا إِلاَّ وَعَلَى خِوَانِهِ يَتِيمٌ.

Abu Bakr ibn Hafs reported that 'Abdullah would not eat unless an orphan was at his table.

AL-ADAB AL-MUFRAD 136 - SAHEEH

اللهم صل على محمد وآل محمد

Hadith 23

Feed them with whatever you have

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّ يَتِيمًا كَانَ يَحْضُرُ طَعَامَ ابْنِ عُمَرَ، فَدَعَا بِطَعَامٍ ذَاتَ يَوْمٍ، فَطَلَبَ يَتِيمَهُ فَلَمْ يَجِدْهُ، فَجَاءَ بَعْدَ مَا فَرَغَ ابْنُ عُمَرَ، فَدَعَا لَهُ ابْنُ عُمَرَ بِطَعَامٍ، لَمْ يَكُنْ عِنْدَهُمْ، فَجَاءَه بِسَوِيقٍ وَعَسَلٍ، فَقَالَ: دُونَكَ هَذَا، فَوَاللَّهِ مَا غُبِنْتَ يَقُولُ الْحَسَنُ: وَابْنُ عُمَرَ وَاللَّهِ مَا غبِنَ.

Al-Hasan reported that an orphan used to eat with Ibn 'Umar. One day he called for food and looked for this orphan but could not find him. He arrived after Ibn 'Umar had finished. Ibn 'Umar called for more food to be brought to him but they did not have any. So he was brought sawiq and honey. He said, "Here, have this! By Allah, you have not been cheated! (i.e. we have not hidden any food from you)" Al-Hasan said, "By Allah, Ibn 'Umar did not remain short!"

AL-ADAB AL-MUFRAD 134 - DAIF

اللهم صل على محمد وآل محمد

Hadith 24



WHERE SATAN CAN'T COME

ثنا أحمد بن عبد الوهاب بن نجدة الحوطي ، ثنا أبي ، ثنا إسماعيل بن عياش ، عن الحسن بن دينار ، عن الأسود بن عبد الرحمن ، عن هِصَّانُ بْنُ كَاهِلٍ ، عن أبي موسى قال : قال رسول الله صلى الله عليه وسلم : - لا يقربُ الشيطانُ مائدةً عليها يتيمٌ

MAKARIM AL-AKHLAQ LI TABARANI 104 - DAIF

اللهم صل على محمد وآل محمد

Hadith 24



From Hasan Ibn Dinar (daif), from Aswad, From Hissan, from Abu mMusa, the Messenger of Allah ﷺ said: Satan does not come near the food-spread (or table) on which is an orphan sitting (to eat).

MAKARIM AL-AKHLAQ LI TABARANI 104 - DAIF

اللهم صل على محمد وآل محمد

Hadith 25

What were we? What are we now?

نَجِيحٍ أَبُو عُمَارَةَ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: لَقَدْ عَهِدْتُ الْمُسْلِمِينَ، وَإِنَّ الرَّجُلَ مِنْهُمْ لَيُصْبِحُ فَيَقُولُ: يَا أَهْلِيَهْ، يَا أَهْلِيَهْ، يَتِيمَكُمْ يَتِيمَكُمْ، يَا أَهْلِيَهْ، يَا أَهْلِيَهْ، مِسْكِينَكُمْ مِسْكِينَكُمْ، يَا أَهْلِيَهْ، يَا أَهْلِيَهْ، جَارَكُمْ جَارَكُمْ، وَأُسْرِعَ بِخِيَارِكُمْ وَأَنْتُمْ كُلَّ يَوْمٍ تَرْذُلُونَ. وَسَمِعْتُهُ يَقُولُ: وَإِذَا شِئْتَ رَأَيْتَهُ فَاسِقًا يَتَعَمَّقُ بِثَلاَثِينَ أَلْفًا إِلَى النَّارِ مَا لَهُ قَاتَلَهُ اللَّهُ؟ بَاعَ خَلاَقَهُ مِنَ اللهِ بِثَمَنِ عَنْزٍ، وَإِنْ شِئْتَ رَأَيْتَهُ مُضَيِّعًا مُرْبَدًّا فِي سَبِيلِ الشَّيْطَانِ، لاَ وَاعِظَ لَهُ مِنْ نَفْسِهِ وَلاَ مِنَ النَّاسِ.

AL-ADAB AL-MUFRAD 139 - DAIF

اللهم صل على محمد وآل محمد

Hadith 25

Al-Hasan said, "I remember a time among the Muslims when their men would wake up [and the first thing they would say used to be]: 'O family members! O family members! (Look after) your orphan! Your orphan! O family members! O family members! (Look after) Your poor person! Your poor person! O family members! O family members! (Look after) your neighbour! Your neighbour!' Time has been swift in taking the best of you away (i.e. their souls have departed very soon) while every day you become baser." The narrator added that he heard him say: "Today we live in such times that if you wish to observe a sinner, you would find him spending (even) 30,000 dirham and dinar to go hellfire. What has happened to man? May Allah hurt him! He has traded what he could earn from Allah with a paltry sum of money. And if you wish to see the person who wastes away his pile of produce from his garden [i.e. his possessions] by spending in the devil's path, then you can find such a man too! There is no one to guide him – neither his own conscious nor the people [who take this responsibility]!

AL-ADAB AL-MUFRAD 139 - DAIF

اللهم صل على محمد وآل محمد

Hadith 26

Never refuse to be a foster-carer

وَقَالَ لَنَا سُلَيْمَانُ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ مَا رَدَّ ابْنُ عُمَرَ عَلَى أَحَدٍ وَصِيَّةً. وَكَانَ ابْنُ سِيرِينَ أَحَبَّ الأَشْيَاءِ إِلَيْهِ فِي مَالِ الْيَتِيمِ أَنْ يَجْتَمِعَ إِلَيْهِ نُصَحَاؤُهُ وَأَوْلِيَاؤُهُ فَيَنْظُرُوا الَّذِي هُوَ خَيْرٌ لَهُ. وَكَانَ طَاوُسٌ إِذَا سُئِلَ عَنْ شَىْءٍ مِنْ أَمْرِ الْيَتَامَى قَرَأَ :وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ. وَقَالَ عَطَاءٌ فِي يَتَامَى الصَّغِيرُ وَالْكَبِيرُ يُنْفِقُ الْوَلِيُّ عَلَى كُلِّ إِنْسَانٍ بِقَدْرِهِ مِنْ حِصَّتِهِ.



SAHIH AL-BUKHARI 2767

اللهم صل على محمد وآل محمد

Hadith 26

Nafi' said: "Ibn 'Umar never refused to be appointed as guardian."

The most beloved practice according to Ibn Sirin concerning an orphan's wealth was that the orphan's advisor and guardians would assemble to decide what is best for him.

When Tawus was asked about something concerning an orphan's affairs, he would recite: 'And Allah knows him who means mischief from him who means good' (from Surah Baqarah 2:220).

'Ata said concerning some orphans, "The guardian is to provide for the young and the old orphans according to their needs from their shares."

SAHIH AL-BUKHARI 2767

اللهم صل على محمد وآل محمد

The traits of righteous women

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ - قَالَ أَحَدُهُمَا صَالِحُ نِسَاءِ قُرَيْشٍ . وَقَالَ الآخَرُ نِسَاءُ قُرَيْشٍ - أَحْنَاهُ عَلَى يَتِيمٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Best women are those that ride the camels. One of them said: They are pious women of the Quraish, and the other one (explained the reason for this and) said: The women of the Quraish are kind to the orphans in their childhood and look after the wealth of their spouses.

SAHIH MUSLIM 2527A

اللهم صل على محمد وآل محمد

Section 5

Caution and conditions regarding the wealth of an orphan under your guardianship

اللهم صل على محمد وآل محمد

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ
وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا
قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ

And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful.

SURAH AL-AN'AM 152

اللهم صل على محمد وآل محمد

Hadith 28

Seven afflictions to stay away from

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرِّبَا وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ " .

It is reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.

SAHIH MUSLIM 89

اللهم صل على محمد وآل محمد

Hadith 29

Extreme care of Sahaba regarding the wealth of Orphans

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ } وَ { إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا } الآيَةَ انْطَلَقَ مَنْ كَانَ عِنْدَهُ يَتِيمٌ فَعَزَلَ طَعَامَهُ مِنْ طَعَامِهِ وَشَرَابَهُ مِنْ شَرَابِهِ فَجَعَلَ يَفْضُلُ مِنْ طَعَامِهِ فَيُحْبَسُ لَهُ حَتَّى يَأْكُلَهُ أَوْ يَفْسُدَ فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ } فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِ وَشَرَابَهُمْ بِشَرَابِهِ .

SUNAN ABI DAWUD 2871 - HASSAN

اللهم صل على محمد وآل محمد

Hadith 29

Narrated Abdullah ibn Abbas: When Allah, Most High, revealed the verses: "Come not close to the orphan's property except to improve it". And "Those who unjustly eat up the property of orphans", everyone who had an orphan with him went and separated his food from his (orphan's) food, and his drink from his drink, and began to detain the remaining food which he (the orphan) himself ate or spoiled. This fell heavy on them, and they mentioned this to the Messenger of Allah (ﷺ). So Allah, Most High, revealed the verse: "They ask thee concerning orphans. Say: The best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren." Then they mixed their food with his food and their drink with his drink.

SUNAN ABI DAWUD 2871 - HASSAN

اللهم صل على محمد وآل محمد

Hadith 30

Serving tirelessly, yet cautious to take anything in return

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، يَقُولُ جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ لَهُ إِنَّ لِي يَتِيمًا وَلَهُ إِبِلٌ أَفَأَشْرَبُ مِنْ لَبَنِ إِبِلِهِ فَقَالَ ابْنُ عَبَّاسٍ إِنْ كُنْتَ تَبْغِي ضَالَّةَ إِبِلِهِ وَتَهْنَأُ جَرْبَاهَا وَتَلُطُّ حَوْضَهَا وَتَسْقِيهَا يَوْمَ وِرْدِهَا فَاشْرَبْ غَيْرَ مُضِرٍّ بِنَسْلٍ وَلاَ نَاهِكٍ فِي الْحَلْبِ .

Yahya related to me from Malik that Yahya ibn Said said that he had heard al-Qasim ibn Muhammad say that a man came to Abdullah ibn Abbas and said to him, "I have an orphan and he has camels. Can I drink from the camels' milk?" Ibn Abbas said, "If you search for the lost camels of his and treat the camels' mange and fill in the cracks in their water basin and give it water on the day it drinks, then drink it without doing harm to the suckling camels by milking them excessively."

MUWATTA IMAM MALIK BOOK 49, HADITH 1707

اللهم صل على محمد وآل محمد

Hadith 31

A reasonable wage is allowed for the guardian

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ حُسَيْنٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنِّي فَقِيرٌ لَيْسَ لِي شَىْءٌ وَلِي يَتِيمٌ. قَالَ " كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلاَ مُبَاذِرٍ وَلاَ مُتَأَثِّلٍ ".

It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man came to the Prophet and said: "I am poor and I do not have anything, and I have an orphan (under my care)." He said: "Eat from the property of your orphan without being extravagant, wasteful or keeping it as capital for yourself."

SUNAN AN-NASA'I 3668 - HASAN

اللهم صل على محمد وآل محمد

Hadith 32

Do not take anything if Allah has blessed you with means

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ . رضى الله عنها . فِي قَوْلِهِ تَعَالَى {وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} أَنَّهَا نَزَلَتْ فِي مَالِ الْيَتِيمِ إِذَا كَانَ فَقِيرًا، أَنَّهُ يَأْكُلُ مِنْهُ مَكَانَ قِيَامِهِ عَلَيْهِ، بِمَعْرُوفٍ.

Narrated Aisha regarding the Statement of Allah ﷺ: "And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it.

SAHIH AL-BUKHARI 4575

Hadith 33

Invest their wealth

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَانَتْ تُعْطِي أَمْوَالَ الْيَتَامَى الَّذِينَ فِي حَجْرِهَا مَنْ يَتَّجِرُ لَهُمْ فِيهَا .

Yahya related to me from Malik that he had heard that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, used to give the property of the orphans that were in her house to whoever would use it to trade with on their behalf.

MUWATTA IMAM MALIK BOOK 17, HADITH 594

اللهم صل على محمد وآل محمد

Hadith 34

Use their property for trade

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ اشْتَرَى لِبَنِي أَخِيهِ - يَتَامَى فِي حَجْرِهِ - مَالاً فَبِيعَ ذَلِكَ الْمَالُ بَعْدُ بِمَالٍ كَثِيرٍ . قَالَ مَالِكٌ لاَ بَأْسَ بِالتِّجَارَةِ فِي أَمْوَالِ الْيَتَامَى لَهُمْ إِذَا كَانَ الْوَلِيُّ مَأْذُونًا فَلاَ أَرَى عَلَيْهِ ضَمَانًا .

Yahya related to me from Malik that Yahya ibn Said bought some property on behalf of his brother's sons who were orphans in his house, and that that property was sold afterwards for a great deal of profit. Malik said, "There is no harm in using the property of orphans to trade with on their behalf if the one in charge of them has permission. Furthermore, I do not think that he is under any liability."

MUWATTA IMAM MALIK BOOK 17, HADITH 595

اللهم صل على محمد وآل محمد

Hadith 35

Give Zakat on their wealth

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ كَانَتْ عَائِشَةُ تَلِينِي وَأَخًا لِي يَتِيمَيْنِ فِي حَجْرِهَا فَكَانَتْ تُخْرِجُ مِنْ أَمْوَالِنَا الزَّكَاةَ .

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim that his father said, "A'isha used to look after me and one of my brothers - we were orphans - in her house, and she would take the zakat from our property."

MUWATTA IMAM MALIK BOOK 17, HADITH 593

اللهم صل على محمد وآل محمد

Section 6

Importance of respecting the orphans and their proper tarbiyyah

اللهم صل على محمد وآل محمد



كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ. وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ.

وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا

Absolutely not! In fact, you do not honor the orphan! And
You do not urge one another to feed the needy.
And you devour the inheritance [of the weak] with devouring greed.

SURAH FAJR 17-19

اللهم صل على محمد وآل محمد

Hadith 36

Be as loving and tolerant as possible

The basic principle of tarbiyyah is that we should be as loving and tolerant as possible. That is the sunnah of the our Prophet for dealing with children.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، سَمِعَ سَلاَّمَ بْنَ مِسْكِينٍ، قَالَ سَمِعْتُ ثَابِتًا، يَقُولُ حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ قَالَ خَدَمْتُ النَّبِيَّ صلى الله عليه وسلم عَشْرَ سِنِينَ، فَمَا قَالَ لِي أُفٍّ‏.‏ وَلاَ لِمَ صَنَعْتَ وَلاَ أَلاَّ صَنَعْتَ‏.

Narrated Anas: I served the Prophet (ﷺ) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?"

SAHIH AL-BUKHARI 6038

اللهم صل على محمد وآل محمد

Permission to discipline

Love is the essential element for tarbiyyah in Islam. However, if a minor punishment is required for their tarbiyyah in case of a major issue in their conduct, one is allowed to discipline them. However, if it is avoidable, it should be avoided by all means. Also, this punishment is only a token punishment. One cannot hit on face. One cannot hit in a manner that results in any injury or even a mark on skin. It is also to be noted that the children under the age of ten are not to be hit at all. Umar Ibn Abdul Aziz R.A. sent out a letter that no orphan can be punished by the guardian more than thrice. We should even be merciful while disciplining the child. As soon as the behaviour is corrected, the punishment should immediately discontinue. The athar regarding disciplining the orphans have to be interpretted while taking into consideration all other commandments regarding the orphans and not in isolation unlike how some people with twisted understanding do.

اللهم صل على محمد وآل محمد

Hadith 37

Treat them as your own children

حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَسْمَاءَ بْنِ عُبَيْدٍ قَالَ: قُلْتُ لِابْنِ سِيرِينَ: عِنْدِي يَتِيمٌ، قَالَ: اصْنَعْ بِهِ مَا تَصْنَعُ بِوَلَدِكَ، اضْرِبْهُ مَا تَضْرِبُ وَلَدَكَ.

Asma' bint 'Ubayd said, "I said to Ibn Sirin, 'I have an orphan in my care.' He said, 'Treat him as you would treat your own child. Beat him as you would beat your own child.'" [i.e. they should be loved and disciplined in the same way as your own children]

AL-ADAB AL-MUFRAD 140 - SAHEEH

اللّهمّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Hadith 38

No punishment after the behaviour is fixed



حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ شُمَيْسَةَ الْعَتَكِيَّةِ قَالَتْ: ذُكِرَ أَدَبُ الْيَتِيمِ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: إِنِّي لأَضْرِبُ الْيَتِيمَ حَتَّى يَنْبَسِطَ.

Shumaysa al-'Atakiyya said, "The disciplining of orphans was mentioned in the presence of 'A'isha and she said, 'I would beat an orphan [only] until he submits.'"

AL-ADAB AL-MUFRAD 142 - SAHEEH

Hadith 39

Seek their conscent for marriage

أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا أَبُو دَاوُدَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ سَمِعْتُهُ مِنْهُ، بَعْدَ مَوْتِ نَافِعٍ بِسَنَةٍ وَلَهُ يَوْمَئِذٍ حَلْقَةٌ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ وَإِذْنُهَا صُمَاتُهَا " .

It was narrated from Ibn 'Abbas that the Prophet ﷺ said: "A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted, and her permission is her silence." [However, if she refuses, the authority of the guardian cannot be exercised against her will - as mentioned in another tradition]

SUNAN AN-NASA'I 3261 - SAHEEH

Section 7



Concluding advice

اللهم صل على محمد وآل محمد

Hadith 40

As communities and nations, make it easy for orphans to get their rights

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا قُدِّسَتْ أُمَّةٌ لَا يَأْخُذُ الضَّعِيفُ فِيهَا حَقَّهُ غَيْرَ مُتَعْتَعٍ



Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "A nation will not be sanctified if the weak cannot take their rights without surmounting obstacles."

SUNAN IBN MAJAH 2426 - SAHEEH

اللهم صل على محمد وآل محمد

Be thankful for the favours of your Lord

Let us show grateful to the mercy of our Lord by being merciful to His creations. Let us play our role in putting food in the plates of orphans and providing a roof over their heads.

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا سَالِمُ بْنُ أَبِي حَفْصَةَ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَنَفِيَّةِ: هَلْ جَزَاءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ، قَالَ: هِيَ مُسَجَّلَةٌ لِلْبَرِّ وَالْفَاجِرِ.

Mundhir at-Tawri reported what Muhammad ibn 'Ali (ibn al-Hanafiyya) said about, "Is the repayment of kindness anything except kindness?" He said, "It is neither denied to the pious nor the deviant [i.e. this mercy is for everyone]"

AL-ADAB AL-MUFRAD 130 - HASAN

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

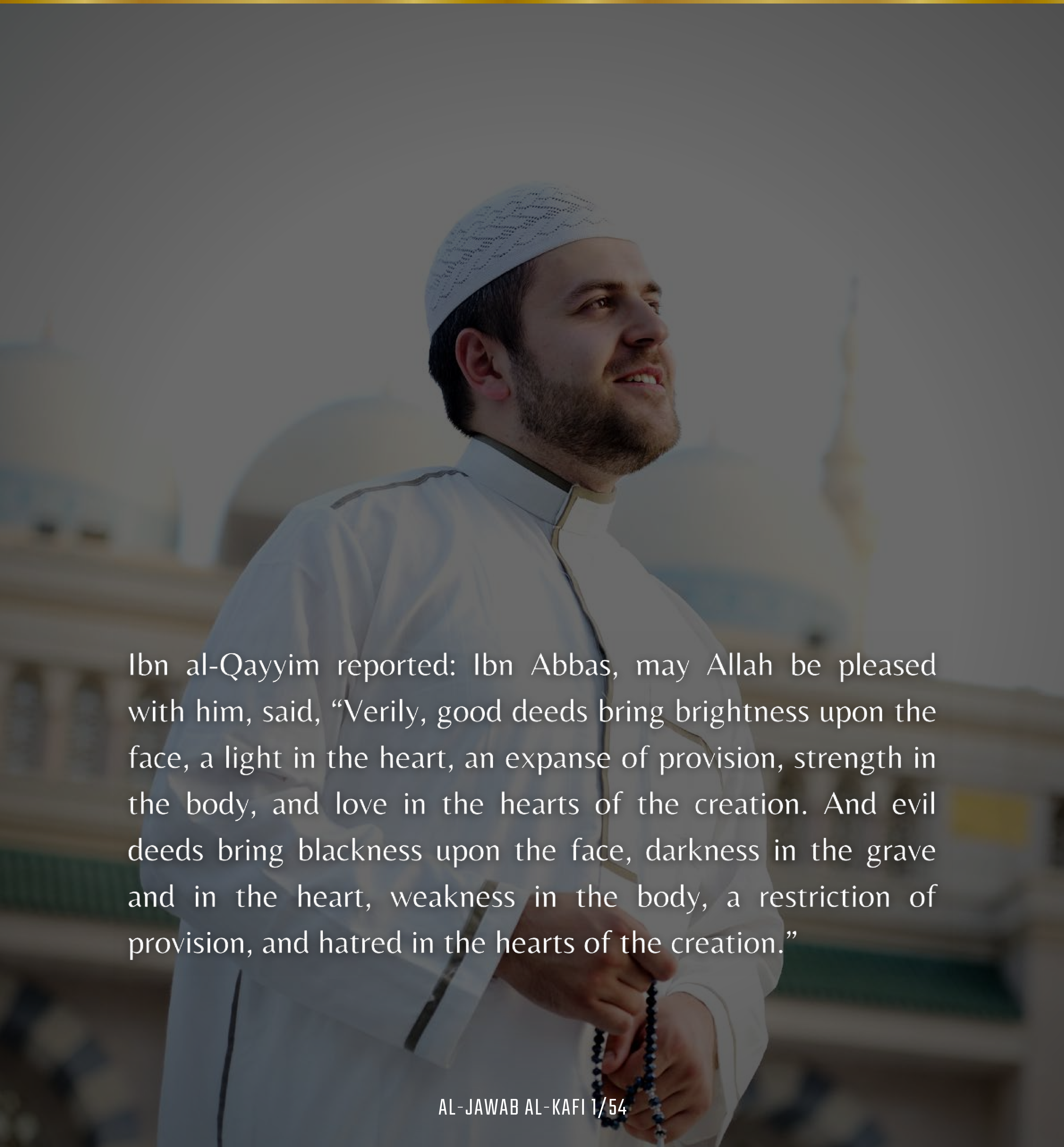
Earn the brightness for your face

Let us aim to put into practice what we have learnt from this book. This will become a light for us and brightness on faces in this world and the next, inshaAllah.

عن ابن القيم قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رضي الله عنه إِنَّ لِلْحَسَنَةِ ضِيَاءً فِي الْوَجْهِ وَنُورًا فِي الْقَلْبِ وَسَعَةً فِي الرِّزْقِ وَقُوَّةً فِي الْبَدَنِ وَمَحَبَّةً فِي قُلُوبِ الْخَلْقِ وَإِنَّلِلسَّيِّئَةِ سَوَادًا فِي الْوَجْهِ وَظُلْمَةً فِي الْقَبْرِ وَالْقَلْبِ وَوَهْنًا فِي الْبَدَنِ وَنَقْصًا فِي الرِّزْقِ وَبُغْضَةً فِي قُلُوبِ الْخَلْقِ

AL-JAWAB AL-KAFI 1/54

اللّهمّ صلّ على محمّد وآل محمّد



Ibn al-Qayyim reported: Ibn Abbas, may Allah be pleased with him, said, "Verily, good deeds bring brightness upon the face, a light in the heart, an expanse of provision, strength in the body, and love in the hearts of the creation. And evil deeds bring blackness upon the face, darkness in the grave and in the heart, weakness in the body, a restriction of provision, and hatred in the hearts of the creation."

AL-JAWAB AL-KAFI 1/54

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ

They ask you what they should spend in charity. Say: "Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, Allah is aware of it.

SURAH BAQARAH 215

اللهم صل على محمد وآل محمد


ربنا تقبل منا
انك انت السميع العليم
“Our Lord! Accept ˹this˺ from us. You are indeed the All-Hearing, All-Knowing.
SURAH BAQARAH 127


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